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Journalistic Ethics in Islam

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Abstract: One of the functions of journalism is as defenders of truth and fairness. Many people refer to it as a universal function and ideal. A journalist is never asked to provide information, but it is its own initiative. They offer an event that, in the presence of a reporter (messenger), will bridge the relationship between man, nature, and not the relationship between conqueror or conquered, or God's servant, but the relationship of togetherness in submission to Allah. Its existence is equivalent to the ministry, bureau, or other parts, which both have their own methods for achieving the goals of da'wah.

Keywords: Journalism, Ethics, Fairness, Islam

I. Introduction

Prophet Muhammad SAW as a role model has been made and gives examples of how the application of journalism itself. Prophet does his message through writing, that is, when he sends a letter to the kings or heads of tribes in Madinah in order to invite to the road of Islam.

A journalist should be able to convince *media* that propaganda purposes can take place without any problem. Journalists as a method in a very strategic propaganda. Beside it can be enjoyed by many people, the product of journalism also can be more lasting or durable, because it can be stored or read anytime. Journalism propagation of Islam is actually not a new method of propaganda, because the Prophet has implemented a method of propaganda by sending a letter of propaganda to the kings who do not know and embrace Islam.

In the early parts, this study discusses the notion of journalism, as well as discussing the scope of the journalists. Journalists demanding responsibility requires high awareness and individualistics. It is called in the world of self-perception of journalism as a journalist or regards themselves as journalists. This heightened awareness can only be achieved if he has the skills and knowledge of journalism which is adequate in their profession, whether obtained through training or special education as well as the results of reading. Some are assuming, the journalist is by no means as a storyteller about life. He deals with the basic elements that are important to people's lives. Journalists provide information that people need in everyday life to inform people about what others in the community.

II. Theoretical Review

Journalists informs the reading public what is going on between them and the people who are domiciled in the government, the legislature, business and other social institutions. The message conveyed by journalists via the media in which they work often are the glue that unites in the society. Because, a journalist should understand his functions and duties of the press and journalism within the scope of their own community. Moreover, he must understand the difference between the country's own press system with the press system prevailing in other countries.

Correlation Journalism Islamic Propagation

In general, journalism-press (media) have an important role and function in society. Such as

1. information and education;
2. secondly, entertainment (entertainer);
3. third, supervision (social control).

Of the three above functions, the most important function in the life is the third. Its function is in accordance with the content in verse 83, Surah Au-Na:

وَأَنذَرْتَهُمْ أَزْمَنَ الْأَوْفَاقِ وَأَنذَرُوا إِلَى الْكَرْهِ وَالْأُولَى الْأَمْرُ لَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ يَنْشُرُونَ مَنَاسِكَ
وَأَنذَرُوا فَهَلْ كَلَّمَ عَلَيْهِمْ وَرَعْنَهُمْ لَأَقْتَتَلَنَّ الْأَكْبَرِينَ إِلَّا قَلِيلًا مِّنْهُمْ

The Meaning:

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Of the three above functions, the most important function in the life is the third. Its function is in accordance with the content in verse 83, Surah An-Nisa'.

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولَى الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ ۚ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾

The Meaning:

And when there comes to them a word about the safety or fear, they then informs it. If they turn it over to the Apostle and *ulil Amri* among them, surely the people who want to know the truth (to be able) to know it and they (the apostles and *ulil Amri*), Because if it is not of grace and mercy to you, surely you follow the devil, but a few small (among you).

To avoid misunderstanding of this information, *the ulil amri* and pious people are obliged to give the sense of local knowledge mastered. According to the fourth pillar, the political-economic system, the press and journalism can serve as the voice of the people, sculpting tendency (trend setter) public opinion, pressure groups which may affect and collors state policy (police public decision making), as well as the defender of truth and justice.

One of the functions of journalism is as defenders of truth and fairness. Many people refer to it as a universal function and ideal. Walter Lipman said, there is no higher law in journalism than so tell the truth and shame the devil. That is nothing other than the highest law in journalism than to tell the truth and shaming the criminals. Criminals with any guise, from petty wrapped up in the form of government. What has been said by Walter Lipman, it is now proven true.

M. Foucaultuga has seen symptoms of irregularities that may done by elements of government officials so that from the beginning he revealed his prediction: "That rule is oppressive. Powerful means to reduce the truth, because the truth is in the circular relationships with systems of power which produce truth and keep the truth ". One of the perks of powers is the right to define die or live, for a considerable long time. Though freedom of the press is to convey the truth, it should be fighting for.

Tyrants will not give room loose on members of the press, because the image of journalism as a public watchdog and news presenter in the public eye has been pretty good. To gain trust as it is not easy, because it is very difficult to work and keep away from deviation of the rules cover both side in reporting the news. The progress of science technology, computer technology, and the internet is still gripped by the nations of Western and non-Islamic. Consequently, repertoire of thinking and lifestyle of the majority of people in developing countries and the poor state controlled, manipulated and engineered in such a manner as desired, their vision and mission. In turn, most of the political and economic order as well as the natural resources in various countries are controlled. So it is being under the influence and control of the Western countries and Japan.

Actually, the above is not so important though an impact, to be considered is the amount of public appreciation for the professionalism of the media and Moslem journalists. Actually he brings the spirit and the spirit of Islam, which is the truth, honesty and fairness. This has been causing a lot of enjoyment and media only reports events in accordance with the rules *cover bolt side*. So with the media itself, we will consume a lot of market behavior people.

III. Discussion

Journalistic ethics in Islam

The default description of the code of ethics of journalists in al-Qur'an is a rare skeleton of journalism in Islamic societies; in the form of normative standards that depart. Quran and structural agenda is as a result of reflection of social change, politics, and culture in Indonesia (as the Moslem residence). Mass media is nothing in Islam that has been pioneered by predecessors us, also as various journalistic correlation to the Islamic community at this time.

A journalist is never asked to provide information, but it is its own initiative, they offer an event that, in the presence of a reporter (messenger), will bridge the relationship between man, nature, and not the relationship between conqueror or conquered, or God's servant, but the relationship of togetherness in submission to Allah. Not feared their ill-treatment and the caliph (ruler) because they will always be in control.

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٨﴾

This means: "Obey Allah and obey the Apostle; and if ye turn away verily it is what the Apostle obligations imposed upon him, and the obligation of all of you is simply what is charged to you. and if you obediently to him, surely you got a clue. and no other obligation but convey the Messenger (God's message) to the light".

Element of Prophet is as a transmitter of news (God's message) (Annur, 24: 54). Then the person will follow the prophet or not is due to the guidance and destiny and God. Not much different from the mission of the journalist as a transmitter of news.

Allah says:

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٥٠﴾

This means:

And it is not we sent the apostles just as a bearer of glad tidings and a warner; but those who disbelieve argue with falsehood, so that they can take away that right, and they consider our verses and warnings against them as mocking.

The purpose of this provision is the right answer for the sake of correcting errors, as well as providing the right person or group that feels aggrieved. Sometimes, readers know more and understand more about the events written by journalists. So facts, arguments and the reader can be channeled into mutual correction. Thus there will be impartial information. So there is no injured party by the one-sided information. This is what is meant by PWI with journalistic ethics, "presenting the news in a balanced and fair sourced from various parties who have an interest and ratings of each." (KEJ.Pasal 5).

If the views and ethics of the Koran can not distinguish between ethics code of journalists in Islam and a ethics code journalistic is society. Because all is based on honesty, goodness, truth, and justice. For example, there are companies in Indonesia Muslim Journalists Association (IJMI) chaired by Sulaiman Al Kumay, M.Ag. This organization is founded in 2001, to formulate a code of conduct that is not far different from other ethics code in general.

Mass Media in Al-Quran

Media Islam is the field at the same charity initiative for Moslem writers or preachers who want to convey their thinking in written. That is why the media we can make the arena to practice and hone skills that need to be reflected in writing. What is Islamic media are the hallmark of which is carried by each of these media. Each medium has different traits or characters. For example, Sabili has a firm and straightforward character portrait Moslems represent a critical. Tarbawi, a memorable magazine firmly and intelligently represent Muslims with the movement of the intellect.

The spark Faith, highly characterized by scientific and literary therefore represents readers who want to explore Islam logically intelligent. So many variations of the current Islamic media to target readers of different targets. Among the media, there are able to survive and years. But, there is also a loss for reasons of unprofessional management or other political reasons.

How about publishing a book of Islam? During the 70s, many Islamic book publisher noted that triumphed, like Dipenegoro, Al-Maarif, and Toha Putra. Until now, publishers are still standing with the main feature of the publication of books of basic Islam. Event, Dipenegoro and Toha Putra is the publisher of Islam, known as the manufacturer of the Qur'an which still exist today.

Actually, the potential publication of the book Islam in Indonesia is really beyond from the common. If we see its development, the publisher of the book Islam always appears. When the monetary crisis in 1997, the publisher of Islamic books, efforts to confront the crisis storm. Sales of the book Islam does rank second after the sale of textbooks in Indonesia. This indicates the extent of public interest Indonesia people reading Islamic books. In fact, books of local Indonesian Islamic cleric works are also appreciated and made reference to Muslims in other countries, such as Malaysia, Singapore, and Brunei Darussalam.

In the era of the 2000s emerged Islamic publishers who may very phenomenal. Some of these became publisher of the strongest to date, such as Mizan along with his group, Gema Insan Press, Serambi, Pustaka Al-Kautsar, Risala Gusti, MQS Publishing, Maghfiroh, Asy-Samiil, Robbani Press, Era Intermedia, Mujahid Press, Irsyad Baitus Salam, Qultum Media, Pustaka Inti, Cahaya Waspada Friday Edition and many more are on a small scale (small publisher).

As well as the dynamics and ideas that developed in Indonesia, many Muslim societies are also publishing that carries a particular school, movement (*harokah*) certain, even the liberal wing and plural. Of course it really enriched Islamic books in Indonesia although it remains should be wary of their books are misleading and very dangerous blasphemous faith and morals can damage a Muslim. In the world of book publishing is a dynamic Indonesian Islam, required the involvement of a *da'i* knowledgeable to write. The war of thoughts through writing is a necessary thing in Indonesia, given the possibility of scattered preachers-preachers are also fake instead strengthen faith actually even mislead the Muslims of Indonesia.

Conducting Propagation Institute of Journalism

The point is that social institutions who work in the field of Da'wah Islamiah in this case his message reach the goal using journalistic methods. Such institution, there are two kinds, namely a special method that uses journalism and journalistic methods in addition to other communication methods in achieving the goals preaching.

Institutions using the special propaganda journalism, in his message does not reach the goal using the method other than journalism. Hence the structure is embraced by the press. It's just all the special nuances

Islam. The difference is journalistic product contained in the division (desk) editor is based on fields of Islamic teachings such as desk *aqidah*, worship desk, *muamalah*, and so forth.

While the editorial desk in the press based on the areas of human life generally like sports desk, desk criminal, economic, political desk, and so on. However the shape of the press as it has been expressed before. Institutions that use propaganda journalism in addition to other methods to achieve the goal of preaching is evident not only specialize in journalism, but many other methods in use. In addition to journalism, it can be used educational methods, implementation, propaganda, indoctrination, and so forth.

Its shape structure follows the structure of its parent organization. Journalistic activities only handled by one part and the parent organization. Like the Indonesian Islamic Propagation Institute (LDII) journalistic activities at the national level is handled by the department of communications, information and media; at the provincial level by communication agency, Information and Media; and at the district or town by the communication part, Information and Media.

Its existence is equivalent to the ministry, bureau, or other parts, which both have their own methods for achieving the goals of *da'wah*. It is clearer form of propaganda press, where his journalistic activities handled by Field Garapan (Bidgar). While preaching purpose in doing well by bidgar others (who do not perform journalistic activities). Journalistic organizations is part of all missionary activity as shown in the management hierarchy of the organization (institution) message.

Principles of Journalism

In journalism, to achieve the expected objectives require the principles underlying the whole journalism. The principles of journalism include:

1. Speed

Journalism adheres to the principles of speed. Meaning, speed in which information can be immediately accepted by journalists and quickly disseminated through the mass media. Free reporters covering an event or to obtain news is influenced by the ability of journalists. The ability owned by the reporter is obtained through the knowledge and experience possessed by the reporter.

2. Accuracy

The accuracy of a media in presenting the news will attract people to read the media. The accuracy in presenting this news could be influenced by the good cooperation between the editorial management, business management, and management of printing. The one drawback, and the third part will affect the precision of the mass media to present the news.

3. Competence

Competence is defined as the ability of people in the running his duty. The ability of people influenced by educational background and also owned experience. It needs various disciplinary backgrounds, both social, economic, political, legal, and others. With a wide range of disciplines will help in analyzing highly complex problems that exist in society.

4. Emphasis

The emphasis here is defined as the principal issue that wants presented and reviewed in the mass media. Each media can provide emphasis in accordance with the respective features. Whether a media will hit the news in a particular field, such as social, economic, political, entertainment, sports, and others. Emphasis information submitted will make people look typical of the media concerned.

5. Loyalty

This loyalty greatly affects the growth of a body. Loyalty in publishing journalism instance starts and journalists covering the news to the people who spread the product circulation *persnya*. The loyalty of someone in their duties and can be influenced by factors within the person himself or outside form of management imposed on the company. Good management will encourage someone to continue loyal to the tasks in hand.

6. Eligibility

Feasibility becomes one of the principles in journalism. Eligibility here is about information received by the editorial. Whether a news or information contained worthy to be preached to the masses depending on the assessment on the part of the editors. Given the mass media is media that is enjoyed by the public, then the feasibility of an information or news that is published based on the common standards concerning the many and not just the interests of a particular person. Eligibility and a message to be loaded can also be viewed and morally as not to hurt the person or entity, not incite, polite language, and so on.

7. Priority

Priority has also become an important principle in journalism. Priority is in achieving the objectives. Often a press publishing company which has its own printing equipment in addition to print media, sometimes also for other businesses. In certain situations often occurs in common time for going to press. In such situations, it is necessary priority in the printing business is to put the print media as the main objective of the company.

IV. Conclusion

There are three things that the message of the Quran to the process of presenting journalism so that it always has meaning to humans. The first invites a way that is done and in accordance with the conditions of the object of propaganda, the second man as the object of the mission is plural and the plural it should be a consideration in formulating message, the third is a culture that can not be eliminated in the midst of society is cultural mimic (culture of followership), should a journalist care to cultural behavior with what it proposes, in accordance with the concept of journalism in the Qur'an. One of the functions of journalism is as defenders of truth and fairness. Many people refer to it as a universal function and ideal. A journalist is never asked to provide information, but it is its own initiative.

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